

The Passion for the Impossible.  
Darshan Diary.  
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Interview with a swami who works as a group leader and who is co-director of one of London's growth centres. He has been leading groups in England, on the Continent and in the States for the past four years. He says he first came to know of Osho through a friend who was a sannyasin....

**Swami** I listened, though I didn't feel very involved. I didn't feel any resistance either—which surprised me because of how I thought of gurus in the past, believing one had to do it for oneself. She had some photographs of Osho, and my first impression, when I looked at them, was that he looked like a member of my family—kind of very cozy and familiar.

**Ma** How did your feelings evolve from just an interest to actually coming to Poona and staying here a year?

**Swami** Well, I thought I'd be coming sometime, but I didn't really think anymore about it. Then in early 1974 I had a letter from Teertha [a friend who was living in Poona]. I'd sent him a copy of the book I'd had published in England and Osho had read it. According to Teertha, he had connected to me through it, enjoyed it, and asked Teertha to write to me and ask me to come. So I had this letter saying, "Come....Osho wants you to come." Now, it's even more shattering than it seemed then because of Osho's stature, but then it was very flattering and I felt a very definite pull to drop everything then—but I didn't. I guess I still didn't feel quite ready to come.

The Swami said he went ahead with plans to travel in the States and lead groups there, and then to complete the Arica course in London, by which time he was ready to set off for Poona.

**Ma** Can you describe your first meeting with Osho?

**Swami** It was at a Hindi lecture, and when he finished talking, he stepped off the dais and walked over to me instead of walking towards the door, and said, "So you've come. I've been waiting for you." I made a gesture as if to say something like, "OK, old chap." And the people on each side of me collapsed on the floor [laughter]. I didn't know that it was anything particularly out of the ordinary. Then when he went out everybody looked at me as if I must be someone rather special!

The same evening I went to Darshan and I got again, I guess, special treatment,

because I was asked to come in first, and Osho took my hand, which I gathered at that stage was rather unusual, but I didn't realize it at the time, and he said, "I see you're wearing orange already."

I had on yellowy coloured trousers and an orange and green striped shirt and I said, "Well, just in case." He said, "Come on! Never mind just in case. I've got your name already." And it was all over in bob's-your-uncle. I was a sannyasin!

I was completely shattered. My feeling was, "Well, this is It." I mean I had always had the feeling that there was an "it" somewhere-without knowing what I meant by that. I didn't even know what I meant by "it". When I decided that this was it, that this was the end of the road, so to speak, that this was what I'd been looking for. And I've never wavered from him since then.

**Ma** Can you describe you're subjective feelings about Osho. Do you relate to him as an energy force, or just a fantastic personality, or something else?

**Swami** Well, it's undergone some change this time as compared to the time before. Some of that, of course, is due to a change in me, but I also feel that some of it is due to changes over their too [indicating Osho's residence].

I suppose when I was here last I passed through phases of him being the perfect father. The kind of father who, when you're a child, you believe to know everything, and to be all-powerful, extraordinary. I felt rather the same thing about him. I even remember asking him whether I should shave off my beard or not, and what kind of toothpaste I should use [laughter]. I wanted him to make all the decisions for me-which is of course what he'd said to me. He said, "Leave everything to me from now on," so I remember a tremendous feeling of relief when he said that because I guess I had been in a bit of a struggle-not fighting, but fighting to make things happen, to make myself happen. So there was a kind of immediate surrender. A great response to that offer to let him do it, to take care of me.

I went through a lot of phases with him, but for me last time, he was always a person-a very loving, knowing, receptive person; a person who knew me inside out, a person who could see what I was and what I wasn't and what I could be. I knew I was transparent to him, and I knew at the same time that he wouldn't abuse that awareness, and that he would just lead me when to the extent that I was strong enough, at the pace at which I was strong enough to move.

I felt tremendous love for him always, even when, the few times I felt, as we say, that he "went for me". He was always totally loving. On the last stay, I never really saw him within me in my heart and in my belly as mirror. My head said that that's what was happening, and that he simply reflected me back, but I think at that time my heart was quite closed. I had closed down because of things that had happened

to me In my life, and my heart was opening very much while I was here. So it was more important for me, I suppose, at that stage, to see him as an incredible, loving person.

This time I see him much more in terms of being a mirror and becoming largely impersonal a lot of the time. I'm aware that I don't miss the big daddy. In a way he's still that, but in a quite different way. I feel at times that he is again that beautiful, loving, personal person, and I connect with him as I do with any other human being, totally, utterly, in love.

**Ma** Can you talk about the changes that have happened or are happening in the ashram since your last visit[9 months ago].

**Swami** Well, when I first came I felt that nothing had essentially changed. The atmosphere seemed to be the same as when I left. Then I began to find a lot of changes which upset me. Suddenly I found him to be inaccessible, because last time at the hindi lecture at this time of year there'd be maybe only twenty five people or so, so there was always tremendous work going on. It wasn't my illusion. He used to spend a tremendous amount of time working on me in lectures. He used to have this whole process of looking and coming into me. I realize that that wasn't going to happen this time with two or three hundred people in front of him—and my mind missed that.

Then I began to realize that he wasn't just sitting up on the dais any more—that he was all over the ashram—and I didn't need actually to sit in front of him or have him look at me in order for many things to happen to me; that he was there much more in the people in the ashram. I think this has been promoted or fostered by the group work which had only just started when I left. Until then it seemed that all work was between each person and Osho; he was like the hub of the wheel

Coming from the Encounter world as I had, initially I was astonished to find no one here really interacted with anybody else on an emotional level. No one gave feed-back, no one was up-front—which were the kind of things that I had been used to. Then I began to realize that it was good that that was happening because otherwise people would say that they were clear but they would simply be messing each other up. Osho's the only clear one.

Now I don't feel that....It's true and it's not true. It's true that there isn't anyone else whose clear apart from Osho, but it's as if....I see what he is doing in terms of a metaphor of lighting the lamp in everybody's centre while they're working towards the lamp. So they are not working blindly as they are in the West, just wondering what the next step is. But they're working towards the lamp. The lamp is there, the beacon is there guiding them, and Osho is that beacon.

What is happening now is that people are relating beacon to beacon, and also relating on the periphery of wherever they are in their personality decomposition or disintegration or whatever it is. There is still that going on, but there are tremendous bonds between people, and that whole vibration, the whole energy level, pervades the whole ashram now very strongly.

So it's as if Osho has defused. He not only appears diffuse when I look at him, somehow his energy doesn't seem to be focused as much on individuals as it was. It's there, just a radiating of energy which occasionally focuses on me and other people—but that diffusion is also happening through human beings.

**Ma** Can you talk about what changes you felt had happened to you when you were back in London?

**Swami** I guess I was still in what might be called in the jargon a "Poona-space" or an "Osho-space". All I wanted to do was to sit and look at trees. I found I was connecting very much with nature—the stars, then light, the moon, but that people were not connecting with me. There was this whole feeling that I was closed off from them, whereas I felt completely open to them, but they were simply not receiving me. For a while this didn't matter, but then it did matter, particularly when I started doing groups again. The participants couldn't relate to the energy, to the work I was doing, and I suddenly felt that I owed it to them to come down. I'm talking about "down" in the sense of a vibration level. I had to come down. I didn't actually do anything about it, but somehow obviously I did do something. On some deep level I realized that if I was going to work in London, that I was the one who'd have to make the adjustment.

It would have been beautiful if everyone else could have changed to the other level. If Osho had been there it would have happened, because his energy is at that level and it's so strong. But mine was not like that. It wasn't strong enough to pull people into that state of being and so I realized that I had to come down.

**The swami went on to describe three months of illness which in fact he felt to be a very positive experience and part of a process. After recovering, he resumed groups which he described as being beautiful. He felt he was connecting with people again.**

So it's as if somehow I reached the people. I hadn't, in that process, lost it all. I haven't gone back anywhere near where I was before I came out [to India], but some ingredient was touching people; not only in the work, but many people—maybe fourteen—have taken sannyas straight after the groups or during them. They really had a sense of what's coming through me—you know, Osho's always coming through.

**Ma** Can you talk more about what changes you have felt in you're working in groups since becoming a sannyasin?

Swami Much more letting things happen, and much more not knowing what's going to happen. A strong sense of not being there at all when the work is happening; having absolutely no control over the situation; no decision making at all. I'm actually getting into the center with someone and not knowing what I'm going to do. So there is a real sense of allowing things to happen through me. Sometimes energy would pour into the room through me.

Also a lot more of not needing appreciation. I used to work hard in groups, but I always liked appreciation at the end, that it was a good group or that I'd done well. I find I am really indifferent to that. I find myself enjoying the groups so much, that that's my reward really. I think I enjoy my groups as much, and often more, than anyone else in them. It has ceased to be a job and is something in which I can enjoy myself.

But what I have discovered when I did the encounter group here with Teertha, as a participant, was that nothing can go further than anybody in the room. Because in the groups in London, people's lamps have not been lit at the centre they don't even know about that place which we all do once we've been there. So the person who seems to the clearest as opposed to enlightened, is made into a kind of guru, where he really has no qualifications for that. But he's made it simply because everyone is looking for someone to be the big daddy. I mean, this is the way energy works.

So the situation in London was that I was pushed into being spiritual leader, into a kind of mini-master, and I was operating from a pedestal, which I hadn't realized I was. Doing the encounter group here, that became very clear. I accepted this had been happening and it was a beautiful experience to get knocked off my perch.

I feel I can't any longer work satisfactorily in London, simply because I can't be content with anything that is partial. Working here is different because everybody is really working with Osho. Here I don't feel that I have to be complete when I run a group, because Osho is complete, and I will simply be part of something that is complete.

In London the situation is not complete, and I'm not complete, so that everything that happens around me is incomplete.

**Ma** Do you think what is happening here, what is evolving it, will have world wide repercussions?

**Swami** Yes, undoubtedly. I have a sense that in a year's time, there will be so much energy here that it will reach to the ends of the earth. This was really the feeling I had when I'd been back here for a few days or so. I suddenly felt, "I want to be part of this."

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